150.5 Bibyula

GUACANAGARI	PONTIAC	BLACK HAWK
MONTEZUMA	CAPTAIN PIPE	KEOKUK
GUATIMOTZIN	LOGAN	SACAGAWEA
POWHATAN	CORNPLANTER	BENITO JUAREZ
POCAHONTAS	JOSEPH BRANT	MANGUS
SAMOSET	RED JACKET	COLORADAS
MASSASOIT	LITTLE TURTLE	LITTLE CROW
KING PHILIP	TECUMSEH	SITTING BULL
UNCAS	OSCEOLA	CHIEF JOSEPH
TEDYUSKUNG	SEQUOYA	GERONIMO
	SHABONEE	

TO PERPETUATE THE HISTORY AND DEVELOPMENT OF THE PEOPLE REPRESENTED BY THE ABOVE CHIEFS AND WISE MEN THIS COLLECTION HAS BEEN GATHERED BY THEIR FRIEND

EDWARD EVERETT AYER

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Salishan Texts.

(*Read before the American Philosophical Society, March 1, 1895.*)

By Franz Boas.

The following texts were collected in the winter of 1886–87 on the coast of British Columbia. As the languages which they represent are very little known, and as I do not see any prospect of adding in the near future to the material which I now possess, I consider it best to present the same as a slight contribution to our knowledge of the languages of the North Pacific Coast. Heretofore only brief vocabularies of these languages have been published. I have given grammatical notes on a few of them (Proceedings of the British Association for the Advancement of Science, 1891), but no texts which give the best insight into the structure of a language have been made known.

After some hesitation, I have decided to make a few changes in the alphabet applied for recording these languages. Unfortunately the limited facilities of the printing offices deny us the use of diacritical marks, so that a systematic phonetic alphabet is out of the question. After several years of use I have found the alphabet which I applied heretofore not sufficient for the needs of the phonology of the languages of the North Pacific Coast. I have, therefore, adopted the following scheme :

a, e, i, o, u have their continental sounds.
E, obscure e, as in flower.
â, aw in law.
ô, o in *voll* (German).
L, dorsal l, similar to tl.
q, velar k.
k, English k.
k·, anterior k, similar to ky.
x, velar, as ch in German *Bach*.
x·, as ch in German *ich*.
c, English sh.
y, as in year.
! denotes increased stress of articulation.

Bilxula.

This language is spoken on Bentinck Arm and Deans Inlet, on the coast of British Columbia. It represents the farthest northwestern offshoot of the Salishan stock. The texts are fragmentary and indifferent versions of myths. Nos. 1 to 7 were told by a number of young women of the village of Sātsq on Deans Inlet, the dialect of which differs slightly from that of Nuxa'lk·. The last tale was obtained from Nusk·elu'sta, a young man from Nuxa'lk·.

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1. The Snēnē'iq.

Apsūlaq tu Lumstatx anēl x·nac ēl koana'ts tamnanau'tx.
In the house a man and a woman and it cried their child.

Pōlskts ta Snēnē'iq an'ai'k·sk·ē tk·snikics tamnanau'tx. L'apsktō'o
It came the Snēnē'iq he intended to shoot him their child. He went

ta Lumsta'tx sx·e tk·snic ta Snēnē'iqt. Atemasqtô'o ta
the man and he shot him the Snēnē'iq. He was dead the

Snēnē'iqt. Nutsē'exēsktsal ta kôxlōlE'mx·tx. K·anx·ulx·i'skts
Snēnē'iq. He dug a hole the ground. He did not return

ta Lqulx·t ta Snēnē'iqt ta mnastx. Laputskts ta Lqulx·t
the old the Snēnē'iq his child. He went the old

Snēnē'iqt ska koana'ts. Pōlaqtō'oqtx tôō'qtx ul
Snēnē'iq and he cried. He went down the river down river when

amatsutstx ska koana'ts. Aianmâ'o tsk·ē'lōtsik slē'psōtau
he sat down and he cried. They went up the river they returned

wa spāaxō'nau al ta Snēnē'iq ta koana'iq. Pōla
they they were afraid (of) the Snēnē'iq he he cried.

koa'lotōqtx aql wa s'a'lEmk·au aianmâ'o; tsakui'looq
They went down the river they went up the river up the river; they went down

slēpsutelx·āo sōq'oā'o wa spāaxō'nau. Pōlskts ta Iā'littx sk·a
they returned they were afraid. He came the Iā'lit and

alE'mk·s sk·a anai'x·otsisk ta anusmEna'tx koana'ts ta
he went up the river and together the the dead child they cried the

Lumsta'tx ska amtō'sis ta Snēnē'iqt. Tsai'auts. Ta Snēnē'iqt
man and sitting with him the Snēnē'iq. They stopped. The Snēnē'iq

k·limsk·tâ'o ul ta Iā'littx: "Qamā'its ti x·ā'lo ti k·a ai'tōmsx·'inō. Axkō
said to the Iā'lit: "My dear I wish to cry with you. Not

alnapali'ts ta mnalts. Atema'ma ta mnats ti x·alo ti k·a
I know (where) the my child. Maybe he is dead the my child. ? ?

aix·'ino ti k·a naix·x·ōtsts. Ti si alai'tsx·'ats ala au'xoa wa inō ti k·ama'ts
? ? here to you the

t'aix· ti La'lia t'aix·. L'aptuts ti lā'lia t'aix· ul i'nō tix·t'ai ti si
the copper this. I give you the copper this to you this (to be a)

stalîô'mx·s ta mnals. Alk·!x· kē'x·oa wa sōls ta mnals?
chief (for) the my child. Do you see it the house of the my child?

Wix· alai'ats wa sōls ta mnalts." "A'xkō, k·!x·its," tsutkts
There it is the house of the my child." "No, I (do not) see it," replied

ta Iā'littx. "Tspōstsē'nō skēi k·!x·ix· wa sōls ta mnalts."
the Iā'lit. "I will rub over your eyes and you see it the house of the my child."

"K·!x·itstsEn wa sōls ta mna'lnō." "Aiyai'x· ul i'nō wa sōls
"I see it the house of the your child." "I give to you the house of

ta mnals ske stalîô'mx·nōts ska lle'mnō mō'sanmak·nō.
the my child and you will be a chief and you will make a house you four times.

Aitslō'ix·its'a'tsi ul ta Naust'ax." Lapskts ta sta apsō'ls sk·a kunā'mskts
I leave and go to the Naus." He found it the his town and he carried it

ō'ltsōsqlqtx al tu sōls ta Snēnē'iqt. Lōk· a ti smnt tu
down the river out of the his house the Snēnē'iq. On top of the mountain the

sōls ta Snēnē'iqt.
his house the Snēnē'iq.

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Translation.

A man and his wife were in their house. Their child was crying. Then a Snēnē'iq came and wanted to shoot the child. Then the man (whose name was Iā'lit) shot the Snēnē'iq and killed him. He dug a hole in the ground and buried him. When the young Snēnē'iq did not return his father went down the river and cried. He sat down and cried. The people who went up the river saw him. They became afraid and returned home. Then Iā'lit went up the river and sat down with the Snēnē'iq and bewailed with him his lost child. When they stopped the Snēnē'iq said to Iā'lit: "My dear, I desired to cry with you. I do not know where my child is. It may be it is dead. I will give you my child's copper and you shall be a chief in his place. Do you see my son's house. There it is." Iā'lit replied: "I do not see it." "I will rub over your eyes, then you will see my son's house." "Now I see your son's house." "I will give you my son's house, and you will be a chief. Four times you shall build a house. Now I will leave this country and go to Naus." Iā'lit found Snēnē'iq's house and carried it down the river. The house was on top of the mountain.

2. Wā'walis.

Ali'skuiL iL x·nas Wā'walis aL tu sōLstx wa sx·L mnā'naq ta qē'qtē
She was inside the wife of Wā'walis in the house and her child the little one.

X·Lā'iamis iL x·nas Wā'walis x·te ix·ā'aLs ti asx·. X·sxa'nskuiL
She wished to eat the wife of Wā'walis the feet of the seal. Her sweetheart

iL x·nas Wā'walis x·ta satsi'sx. X·snāx enax·ē'q Wā'walis ti
the wife of Wā'walis one of his men. His slave Wā'walis the

imilimi'lk· ti wix·koelō'ok·atx ti pā'axLs wô sti tk·ak·aias. Lapsqtō'o
boy the one there sitting he steered and he shot. He went

Wā'walis k·a numpā'ix·s sk·a anoai'k·s ala k·a asx· k·a slax.
Wā'walis and he went in his canoe and he desired the seals the many.

Tk·atisq Wā'walis tsi qē'qtē tsi aa'sx·ui. Lapak·imisqtô'o Wā'walis skya
He shot Wā'walis a small a young seal. He intended Wā'walis and

istō'xis iL a'sx·uiL sk·a q'atī'x·tsis Qōxi'sqtôo x·tō stxumtx.
he cut it the seal and he boiled it with stones. He covered it with a mat.

Ts'ōsEmqtô'o. Walisqtô'o tu sōoLslistx, xō'lisq ta Lā'lastx
It grew dark. He landed at the house, he pushed into the water the canoe

sk·a anai'x·'sqts sx·a q'ōplix·is iL x·nas iL uL ta sxānstx.
and he wished to he watched her the wife at her sweetheart.

Nuk·alik· tō ti snL stsk·tūs Wā'walis ō'la asā'nk·s ta apsōLtx.
In the middle the night he arrived Wā'walis at at the beach the town.

Taiā'mkitstôo Wā'walis sk·aiastā'mkis ta mē'lastx uL apsō'Ltx.
He pointed it Wā'walis he pointed the baton to the town.

Tsitō'mElx·sqtôo ta apsō'Ltx. Axtsqqō ta sati'x·s Wā'walis
They slept the town. He slept with her the man Wā'walis

aL ta sōLs ta mānstx. L'apsqtō'otx Wā'walis uL tu quLē'ixs
at the house of the father. He went Wā'walis to the head part of

tu sxētstanau'tx. Aiak·sqtô'o Wā'walis ats. Lk·imskoiL iL x·nas
the her bed. He scratched Wā'walis he. She said the wife of

Wā'walis: "K·ixōLix· ta tsk·tsōLk·s Wā'walis." Sx·lik·tstō'o
Wā'walis: "I wish it would gnaw the stomach of Wā'walis." He grew angry

Wā'walis sk·a tai'exoisq x·ti tsitō'ma iL x·nasiL. Tsitō'milx·sqt
Wā'walis and he threw (his baton) and she slept the woman. They slept

iL x·nas iL en ti sxānstx. PōLsqtôo Wā'walis sk·a ōstxs
the woman and her sweetheart. He came Wā'walis and he entered

uL tu sōLstx sk·a nik·a'psmis ta sati'x·stx. L'apsqtō'o
at the house and he cut off the head the man. He left

Wā'walis usqa sk·a anux·ulē'ēxuis ta t'E'naqs ta sati'x·Lstx.
Wā'walis outside and he took the head the head of the man.

L'apsqtō'o Wā'walis ō'la ē'k·li sk·a nūLpis to q'aitx
He left Wā'walis to far and he put into it the basket

x·wa aLix·lix· wa a'sx·uL.
boiled meat of seal.

Koanatsqtô'o ta mnais Wā'walis. Slaxs tu sīx·ts aL tu sxētsta
It cried the child of Wā'walis. Much the blood in the bed

mna Wā'walis to plē'eqtuya ta sxāns uL x·nas Wā'walis.
child of Wā'walis the beheaded one the sweetheart of the wife of Wā'walis.

Qōtsisqtô'o iL x·nas Wā'walis ta mnai'nautx sk·a nut'a'xois
She cleaned it the wife of Wā'walis the child and she washed it

ta mnai'nautx, qōts'is tu sxētstanau'tx. Tsitō'mElx·sqtâo ta
the child, she washed the bed. It slept the

mnai'nauL Wā'walis. Aq'oLiaqtôo iL x·nas Wā'walis ta
child of Wā'walis. She wrapped him up the wife of Wā'walis the

sxanstx sk·a Laptus ōsqa uL tu sxētstastx uL tu asqat'atx.
sweetheart and she carried him out of at her bed at the outside.

Qoqxē'exuisqtô'o.
She covered him.

P'alx·aktô'o tu stanE'mts tu tsaatstē'tx. Iaxoē'mqtau sk·a
She rose the mother of the young man. They shall awake him and

aLps x·tu susqoē'mtsq. "Alatsixō'p'Elk·s ax qiō'osīp?" Lapsktô'o
eat the the younger brothers. "Why don't you uncover him?" He went

ta Lqu'lax·ilix·itx sk·a qiâ'osis. Nusq'ā'axEmsqtôo: "AL
the almost grown up and he uncovered him. He cried: "Now

tiplē'exts'Entx qamā'tsaia!" Koanatsqtô'o tu tsaatstē'tx. Lētxumsqtô'o
he has no head my dear!" He cried the youth. They assembled

ta sta apsō'Lautx. "Wa stō plē'ex ta sati'x·Ls Wā'walis." Tsai-
the of the town. "No head the man of Wā'walis."

liuatsktô'o sk·a aLī'txums sta apsō'Lautx. Pō'Lsqtôo Wā'walis sk·a
Now all were assembled of the town. He came Wā'walis and

isū'ts. "NuqEnkī'laxsai'k·anix Wā'walis! wa stu plē'ex ta
paddled. "Put into the water your paddles, Wā'walis! for without head the

satī'x·Lnō sxēms wa sō'nxuats." Tsk·tutsktô'o Wā'walis
your man when the sun rose the sun." He arrived Wā'walis

nuLqâmē'exuisqtô'o ta q'aitx sk·a nuq'Lā'nkis iL x·nas iL:
he carried it the basket and he brought her food his wife:

"L'akyani'x noō'mik·tux atu'xtsi sk·ē'natix wa smatE'mx·nuts."
"Go on! take out that and feed your people."

Nuōmik·tusqtō'iL to q'aitx. "Tix·ēt'ai'x·?" "Ā'xkō, qEnkyē'tix·
She took it out of the basket. "Is it that?" "No, it is below

taiā'mix·." K·isqtô'o ta q'omnēq'ōLs ta sxā'nistx. "Tsix·sā'mats'ai
what you like." She saw the skull of the sweetheart. "Why

tsi nusq'ā'axem aL atustē'ix·?" Ē'p'isqtôo Wā'walis ta mnai'natx.
do you cry at that?" He took Wā'walis his child.

Ēp'isktuts ta LĀ'liatx En ta s'aLoqoala'stx; nupaix·aqtô'o.
He took it the copper and the shamanistic implements; he went into the canoe.

AuLē'mqtôo Wā'walis x·ta sta apsō'Lstx sk·a wuntsi'maxlō
They pursued him Wā'walis those of the town and they wanted to fight him

k·a pākunix·ī'm. ALauaLēmqtô'o Wā'walis nuix·ayaqētōmkoalō'q
and they overtook him. They pursued Wā'walis they were near him,

iasta'mkisqq ta s'aLoqoa'lastx. AtEmanaqqô'o to aLau'Ltalutx.
he pointed at them his shamanistic implements. They were dead these pursuers.

S'ix·Ltsē'squts Wā'walis ala nutsix·sē'exē ala sōlū't.
He paddled on the fjord Wā'walis on fjords to the sea.

Tsālix·luamē'mqtôo Wā'walis.
They did not reach him Wā'walis.

K·!x·isqtô'o Wā'walis ta apsō'Ltx q'ōpEmsqtô'o wa smā'oL wa
He saw Wā'walis a town smoking the one the

sōL. Nuk·sā'axisqtôo Wā'walis ta Lala'stx sk·e ēxnusā'kias
town. He landed Wā'walis the canoe and he went into all the houses

aL ta sōLō'k·stx. Axkō elō'k·. Ti k·ik·!x·is ti k·e L'u'msta.
in the houses. No one was there. He saw a man.

Anoai'x·sqts Wā'walis sk·a talau's uL iL mEna's ta Lqulx·tx
He wished Wā'walis and to marry his daughter of the old man

ta auk·au'aLtx. Ē'poisq Wā'walis tu stō'tsēmstx Lqulx·tx.
the blind one. He took Wā'walis the boiled dried salmon of the old one.

Tsalx·lioamisqtô'o ta Lqulx·tx tu slumē'istx tu stōtsE'mtx.
He did not find it the old one the boiled salmon the dried salmon.

Lk·Emsqtô'o ta Lq'ulx·tx uL iLmnas'iL: "Qamai'ts, nuk·x·alēxē'mtx
He said the old man to his daughter: "My dear, look back

qamai'ts uL ti aiaxmi'tstski aL ta s nu'kyakilstx·ū'tsmiLts
my dear, to the playing with the boiled food

uL ti aiaxE'mtstski al ta sta apsōLts tsu tama't'aix·" tu
to the playing with those of the town ?" he

aLaLai'ōts. "Tssnā'ō, aLai'ōtsLnō, qamai'ts!" Nuk·x·ālaxē'mq
always said so. "Stop! do not talk, my dear!" She looked back

aL qoalaix·ā'lx·. "Tsxtō'tsnō. L'u'msta ta Lī'tx·aL inō."
to the old man. "You speak the truth. A man he is near you."

Aiō'tsqtôo q'oalaix·a'lx· Wā'walis: "Anoai'k·ts sk·a talau'sts uL
He said to the old one Wā'walis: "I wish to and marry to

tsi mna'nō ts'aix·." "Anoai'k· tsā'miluk k·!x·ailaix·tō'mx·
the your daughter this." "I will who restores my eyesight

ti x·to ti k·a ai'tōms ti k·a k·!x·ailai'x·tōms ti k·a tā'laus uL tsi
that one he ? he restores my eyesight he marries to the

mnats ts'ai'x·." "Talauststō'oLtsx· anoai'kx·ts aL ti
my daughter this." "I want to marry her I will at the

manuts t'aix. Ustā'm aLi'lk·s ta sta apsō'Lnō Lqamai'ts?"
your daughter there. Where are those of the your town my dear?"

"Lkoanā'ats wa psliuā'tas ta sta apsō'Lts qaaxlā'nauaLō'q
"Once I cried (?) those of the town they went for water

ta sta apsō'Lts. K·nix·tē'mq ta as'akyai'ōtsEmtōLs t'aix·
those of the town. He devoured them the all of them that

al ti qxla t'aix·, qamai'ts. Lōkoa'lats'inō?" "SLōkoalanō'toox·"
in the water this, my dear. Are you a shaman?" "I am a shaman

ENs." "L'ak·anax k·!x·ailaix·tō'mx·." "K·!x·ailaix·tō'minotō."
I." "Go on! restore my eyesight." "I shall restore your eyesight."

K·!x·ailaix·sqtô'o ta Lq'ulx·tx. SEmqlasqtô'o ta qēqtē'tx.
He restored his eyesight the old one. He wanted to have water the little one.

L'apsqtô'o ta snax·Enaxē'tx sk·a qā'axlas. K·nix·ē'mqtôo x·ta
He went the slave and fetched water. He devoured him the

Sk·'āmsk·tx. L'apsqtô'o Wā'walis sk·a iastā'mkis ta s'aLokoa'lastx.
Sk·'āmsk·. He went Wā'walis and he pointed the shaman's implements.

AtEmasqtô'o ta Sk·'āmsk·tx. Nusq'itsqtô'o Wā'walis: "LaLani'x!
He died the Sk·'āmsk·. He cut him open Wā'walis: "Come!

qamai'ts, k·!x·tix· wa smatEmx·nutsx·. Anoai'k·ts sk·a nitsmau
my dear, see the your people. I wish he and make alive

wa smatE'mx·nutsx." "Ā'xkō aLk·pau sk·a smatE'mx·ts. Axtxoaiō'tsnō
the your people." "No they all and my people. Be silent

k·a tEmsnā'axLnōmats k·a tEmsiaiōLmaLnō'mats."
and they will be your slaves and they will be your servants."

L'apak·imtisqtô'o Wā'walis k·a nuta'xtis. Wulxlā'akq'ō ti
He healed them Wā'walis and he washed them. He limped the

nōmā'ō. PatsāLakimi'tsklut Wā'walis ta snā'axstx nut'ā'xois.
one. First he healed him Wā'walis the slave he washed him.

Nut'axtisqtô'o to aik·'em to aLatEmā'tx sk·a snaaxa'qts
Then he washed them those long ago the dead ones and they became slaves

aL iL x·nas Wā'walis. Tsaiak·imsqtô'o sk·a mōsanmak·sqts
of the wife of Wā'walis. He finished and four times

Wā'walis sk·a tskis wa mō'sūL wa sōL wa Lix·Likō'ooL wa
Wā'walis and he made the four the houses the large the

sō'Lōk·s sk·a staltô'mx·sts Wā'walis sk·a Lqoana'tsts Wā'walis
houses and he was a chief Wā'walis and he became great Wā'walis

sk·a stāltô'mx·s.
and chief.

L'apsqtô'o iL x·nas Wā'walis sk·a nūx·'ā'p'is tu ts'ī'maL aL
She went his wife Wā'walis and she washed the intestines of

tu asx·tx. Stsaisqluq wa sk·nix·is iL x·nas Wā'walis.
the seal. She likes only one kind of food the wife Wā'walis.

PōL'aktôo tu siū'ttx sk·a isutau'; nmpēmqtô'o iL
It came the killer whale, and paddled; he took her into his canoe the

x·nas Wā'walis. "Wā'walis! nmpē'm iL x·nasLnō x·tu
wife of Wā'walis. "Wā'walis! he took her into his the your wife the canoe

siū'tax." Oqxisqtô'o Wā'walis ta snax·E'nx·istx: "L'aLi'x
killer whale." He said Wā'walis to his slave: "Come!

auLtiLt'a'x k·mā'nx·its iL ta x·nasts." Isō'tsqtôo Wā'walis sk·a
we will follow her recover the my wife." He paddled Wā'walis and

aL'auLtis to siū'ttx. Aianmō'otskuē'lōts'ik· Wā'walis.
he followed it the killer whale. He stopped Wā'walis.

AL'ēpiskoē'lots'ik· Wā'walis ta q'E'lx·sutx; s'aLipōLoosisqts ta
He took it Wā'walis the rope; he let him down the

snēx·iutxē'stx. L'apsqtô'o Wā'walis sk·a mō'lEms sk·a
slave. He went Wā'walis and he jumped into the water and

aLā'uLis iL x·nas iL. QEnqEtxē'k'oē'lk· xēmsqtô'o wa sō'nx·'uats.
he followed the wife. Almost below it got day the sun.

Tsk·tsqtô'o Wā'walis uL ta kôxlō'lêmx·tx. K·!x·isqtô'o Wā'walis
He arrived Wā'walis at the country. He saw Wā'walis

ta qmō'oLank·tx ti k·tsā'tsaiis ta isumkumLē'tx ta Lu
the stout one the one who chopped wood the one who gathered fuel the

qu'lx·'ētx. Ōsēk·a'msqtôo Wā'walis uL ta stntx. Qat'oLō'osakisqq
old one. He entered Wā'walis in the tree. He broke off

Wā'walis to tsī'êxtx. Koana'tsqq ta x·q'ulx·tx: ananā'!
Wā'walis the wedge. He cried the old one: ananā'!

K·exL'ē'ts'ama ta Lqmō'oLanx· ala tsī'êxtsau'a. "Q'ulaix·a'lx·
He grew angry the stout one at his wedge there. "Old one!

tsaiō'tsx sk·ê koana'tnō. Anoai'k·noa sk·a aik·êk·mi'ts atu'xtsi
stop and cry. Do you wish and I repair that one

sk·a k·stuts. Axoā'kō aLx·uē'nēmōLnō uL tsi k·a x·nas tsi k·a
and I do it. Not do you know about her the woman her

ā'nopmit k·a ī'sut, qamai'ts?" "Tsix·ma tsi aLkunī't
he carried her into his canoe and he paddled, my dear?" "That one her he carried her into

ta i sōL tsix·mā'tō tsis nux·ēmā'xtsx· ala sōLs ti staltô'mx·tx·.
the house that one she sits near the fire in the house of the chief.

Ti x·lō'otx· ti iskumLalō'sits k·a qā'axlatsmastu'ts k·a ēxsuLā'nix·its
? the I carry fuel and I carry water and I make fire at

wa sōLs ti staltô'mx·tx·, k·a aLi'tsma aL ti nuLqta'tx· sk·a
the house of the chief, and stay at the post and

aL'iLE'mts. Wīx·i'tsik·'ats sk·a wulā'axits wa qxla'ts.
stand upright. She is there and I pour out the water.

Wix·i'tsik·'ats sk·a L'apnō sk·a ē'pix· tsi x·nasnutsx·." Lapsqtôo
She is there and you go and take her your wife." He went

Wā'walis sk·a ē'pis iL x·nas iL. "L'ak·ē'it, LE'mnō ê'nsts'En ta
Wā'walis and took the woman. "Come! rise I am the

Wā'walis." LEmsqtô'o iL x·nas iL. Tsātsqoā'LEmsqtôo qmō'oLā'nk·tx
Wā'walis." She arose the woman. He lay down the stout one

aL to anuka·'laLis tu sōLtx. Lapsqtô'o Wā'walis sk·a aLēpis iL
on the threshold of the house. He went Wā'walis and he carried her

x·nas iL sk·a lē'psutau uL to kôxlōlêmx·au'tx. Patsāl kuē'lōts'ik·
his wife and they returned to the their country. First

Wā'walis ōnk·snēmūts aL ta q'Elx·tx. Q'ātsatisqtô'o Wā'walis ta
Wā'walis climbed up at the rope. He shook it Wā'walis the

q'Elsx·utx. PōLsqtô'o iL x·nas iL uL ta Lā'las Wā'walis. Tu
rope. She came the woman into the canoe Wā'walis. He

tsapLktuya ta snax·E'naxis Wā'walis. Lapak·misqtô'o Wā'walis
only bones the slave of Wā'walis. He wanted to heal him Wā'walis

sk·a nitsE'mtus ta snax·enaxi'stx. L'apsqtô'o Wā'walis sk·a
and he made him alive the slave. He went Wā'walis and

isō'ts uL ta kôxlōlE'mx·'autx. Lētx·umsqtô'o ta sta apsō'Ls
he paddled to the their country. They assembled those of the town

smaqumaqō'ts snuk·lu'ts smaqtô'o ti s'āmL, sk·a Lqoanā'ats
one winter one the summer and he became great

Wā'walis sk·a stā'ltômx·s ala ta kôxlō'lEmx·s iL x·nas iL.
Wā'walis and a chief at the her country the woman.

Translation.

The wife of Wā'walis and her child were staying in the house. She desired to have seal flippers to eat. One of Wā'walis' men was her lover. Wā'walis went hunting and his young slave steered his canoe. He went to shoot many seals. He shot a young seal, which he cut up and boiled and covered with a mat. When it was dark he landed near his house. He pushed his canoe into the water. He wanted to watch his wife and her lover. At midnight he arrived at the beach in front of the town. He pointed his baton towards the town. Then the people fell asleep. Wā'walis' man slept with her in the house of her father. Wā'walis went to the head part of her bed and scratched at the wall. His wife said: "I wish (that mouse) would gnaw Wā'walis' stomach." Wā'walis grew angry. He stretched out his baton and the woman fell asleep. She slept with her lover. Then Wā'walis came and entered the house. He cut off the head of the man. Then he went out of the house and took the head of the man along. He went far away and put the head into a basket. He covered it with seal meat.

Wā'walis' child cried. The bed of the child was full of the blood of the beheaded lover of Wā'walis' wife. She washed the child and the bed and the child went to sleep again. Then she wrapped up her lover and carried him out of her bed and out of the house. She covered him.

(On the next morning) the mother of the young man arose (and told) his younger brothers to wake him. (They called him, but he did not stir.) "Why don't you uncover him?" The oldest one went and uncovered him. He cried: "O, my dear, he has no head!" The youth cried and the people assembled. "Oh, Wā'walis' man has no head." Now all the people of the town had assembled. Then Wā'walis came paddling. (They cried:) "Put your paddles down, Wā'walis! One of your men was (found) without head when the sun rose this morning." Wā'walis arrived, carrying the basket, in which he brought food for his wife. "Come! take the basket and feed our people" (he said). She took the basket: "Is it this (what you want to give me?" she asked). "No, what you like to have is below." Then she saw the head of her lover. "Why do you cry on seeing this?" Wā'walis took his child. He took his copper and his baton and went into his canoe. The people of the town pursued him. They wanted to kill him. They came nearer. When they were near him he pointed his baton at them and his pursuers were dead. He paddled on the fjord towards the sea. They did not reach Wā'walis.

(Soon) Wā'walis discovered a town. Smoke was rising from one of the houses only. Nobody was to be seen. He saw a man. Wā'walis wished to marry the daughter of this old, blind man. He took the boiled dried salmon of the old man. The latter could not find his salmon and said to his daughter: "Look back, my dear, somebody must be in the town and is playing with my food." He always said so, and she replied: "Stop! do not talk, my dear!" But then she looked back towards the

old man. (She saw the stranger and said:) "You spoke the truth; a man is near you." Wā'walis said to the old man: "I wish to marry your daughter." "I will give her to him who restores my eyesight." "I want to marry her" (replied Wā'walis). "Where are all the people of your town, my dear?" "When they went to fetch water, that being in the water devoured them, my dear. Are you a shaman?" "Yes, I am a shaman." "Then restore my eyesight." "I shall restore your eyesight." He did so. Then Wā'walis' child wished to have water. He sent his slave after water. Then (the monster) Skyamsky devoured him. Wā'walis went out, pointed his baton at it, and Skyamsky died. He opened its belly (and said): "Come, my dear, and look at your people. I wish to resuscitate them." (The old man said:) "They are not my people. Don't say anything, they will be your slaves. They will be your servants." Wā'walis washed them and healed them. One of them limped (because one of his bones was lost). Wā'walis first washed his slave and healed him. Then he washed those who had been dead long ago. They became slaves of Wā'walis' wife. After he had finished, Wā'walis built four times large houses, and he became a great chief.

Once upon a time Wā'walis' wife went to wash the intestines of a seal. She liked only one kind of food. Then the killer whale came paddling and took her in his canoe. "Wā'walis! the killer whale took your wife in his canoe." Then Wā'walis said to his slave: "Come, we will follow him and recover my wife." Wā'walis went in his canoe and pursued the killer whale. He stopped. Then he took a rope and the slave let him down. Wā'walis jumped into the water and followed his wife. When he almost reached the bottom of the sea it grew light, and the sun was shining. Wā'walis arrived in a country and saw a stout old man who chopped a tree for fuel. Wā'walis hid in the tree and broke off the point of the (slave's) wedge. The old man cried: ananah. He became angry on account of his wedge. (Wā'walis said:) "Old man, stop crying. If you so desire, I will repair your wedge. Don't you know about a woman whom a man carried away in his canoe, my dear?" "He carried her into the house, where she is sitting near the fire, in the house of the chief. I am going to carry fuel and water into the house. I shall make a fire. You stay behind the post of the house and wait. She will be right there. Then I shall pour the water into the fire. At that time you must go and take your wife." Wā'walis went and took the woman. "Come, rise. I am Wā'walis." She arose (and they went out). The stout man lay down on the threshold of the house (and made himself so big that the killer whale could not leave the house). Wā'walis took his wife along and they returned to their country. Wā'walis was the first to climb up the rope. He shook it and then the woman climbed into the canoe. Only the bones of the slave (whom Wā'walis had left in the canoe) remained. Wā'walis healed him and revived him. Then Wā'walis paddled to their country. They had been away one winter and one summer. The people assembled and he became a great chief in the country of his wife.

3. The Creation of the Salmon.

Tsalx·liwa'naktô'o stām sEmLx·akoā'la Yula'timōt, Masmasalā'nix
They could not find it the salmon right Yula'timōt, Masmasalā'nix

stām sEmLk·au'aL. Xêltōtx qoax; sk'ix·ā'alasnōs sk·ê ti
the real salmon. He went to fetch it the Raven; he went to find it and the

x·mā'noas. Oqxtix·stô'o qoa'x skukuLx·nastx TsuastE'lqs,
its soul. They accompanied him the Raven his younger sisters TsuastE'lqs,

Stsuak·tE'laqs, X·īlx·, Ask·anī'qs. Lapaqtâ'oqs sk·ê isū'tau;
Stsuak·tE'laqs, X·īlx·, Ask·anī'qs. They went and paddled;

tsk·taqtô'o uL ta sōLs ta sEmLk·tx. Iputistô'o ti qoa'xtx·
they arrived at the house of the Salmon. He hid them the Raven

skukuLx·na'stx al ta siup'ā'nxt. Tsō·sEmqtô'o. L'apaktô'o
his younger sisters at the point of land. It grew dark. They went

sk·ê nuk·'ixâ'aqit tu Lālasā'axt tu sEmlk·. Laptutstâ'uLk· ti
and gnawed through the canoes of the Salmon. He went the

qoa'xtx· sk·ê aLpstâ'omkua. Â'laxits ti x·mā'nuostx· ti
Raven and they fed him. He wanted to steal the child of the

sEmLk·. Axtsemkstô'o ti qoa'xtx·. Xēmsktô'o, wa sp'alk·ts.
Salmon. He lay down the Raven. It got day, that he rose.

Xēms aLpstômktuts al ti ē'nôxtx. Tsaiutsktô'o sk·a
It got day they fed him again in the morning. It was finished and

nupai'x·s; sulix·tsēmktô'o x·te staltô'mx·tx.
he loaded his canoe; he gave them traveling provisions the chief.

Aiutsktô'o qoa·x. "Tsix·tx tsi mnanu'tsx· tsi k·auaLts
He said to them the Raven. "Her the your daughter the let her load it

uL ti Lala'stx·." Lapsktô'o qoa'x sk·ê nupai'ts.
in the canoe." He went the Raven and he went into the canoe.

Lapsktô'o iL mEna's ti staltô'mx· sk·ê k·au'aLis
She went the daughter of the chief and loaded his canoe

qoa'x x·iL mE'nas ti staltô'mx·tx. Limasktô'o
the Raven's the daughter of the chief. He took her away

qoa'x x·iL mE'nas ti staltô'mx·tx. Lapsktô'ox qoax
the Raven the child of the chief. He went the Raven

sk·a isū'Lts; tsk·tskxtô'o uL skukuLx·na'stx. PōLskualō'ts ta
and he paddled; they arrived at his younger sisters. He came the

mā'ns iL tsā'atstēi sk·a ā'uLêm qoa'x. Nutsku'lx·skq tu
father of the girl and pursued the Raven. It foundered the

Lala'stx. Anuk·ixua'aqLau TsuastE'lqs. PōLs ti qoa'x sk·a
canoe. They had gnawed it through TsuastE'lqs. He came the Raven and

isōLs uL Nuxa'lk·, xtsā'mkIx·ts qoa'x iL mE'nas
paddled to Nuxa'lk·, he threw her into the water the Raven the child of

ta sEmLk·. Slaxkts ta sEmLk· aL tu tEmtx.
the Salmon. Many the salmon in the river.

Translation.

Yula'timōt and Masmasalā'nix could not find the real salmon. Then the Raven went to fetch the soul of the salmon. His younger sisters TsuastE'lqs, Stsuak·tE'laqs, X·īlx·, and Aska·nīqs accompanied him. They went paddling in their canoe and reached the house of the Salmon. The Raven hid his younger sisters behind a point of land. When it was

dark they went and gnawed holes through the bottoms of the canoes of the Salmon. The Raven went and (the Salmon) fed him. He wanted to steal the daughter of the Salmon. The Raven lay down. When it got day he arose. Then they fed him again. When they had finished he loaded his canoe. The chief gave him traveling provisions. The Raven spoke: "Let your daughter put them into my canoe." The Raven went into his canoe. The chief's daughter brought the load into the canoe. Then he took her (into the canoe) and paddled away. They arrived at (the place where he had left) his younger sisters. The girl's father came and pursued the Raven, but his canoe foundered. The Raven's sisters had gnawed it through. The Raven came to Nuxa'lk·. Then he threw the Salmon's daughter into the water, (and since that time) there are many salmon in the river.

4. The Deer and the Raven.

Alai'k·s atE'mas ti mna'is ti sx·panī'Ltx. Wa skoana'tsqts wa
Long ago it was dead the child of the Deer. He cried he

s'ai'mis ti sx·panī'Ltx· s'ānusmE'nas: "AnusuaLax·Lai' ta
always the Deer for his dead child: "It is dead (?) the

mnāLsai' ananai'k·s ta mnaLsai'. ALnix·nē'q'ots ānima'sō wa
my child, I cry anana' for the my child. ? ?

siai's ta mnaLsai' ananai'k·s ta mnaLsai'."
? the my child I cry anana for my child."

PōLsktô'o ti qoa'xtx· sk·a anai'x·otsis sk·a koana'ts:
He came the Raven and sat down with him and cried:

"Anoai'k·ts sk·a aLnai'x·otstsino aL ta mnaLno sk·a koanatiL,
"I wish to and together with you to the your child and we cry,

qamai'ts. AnusmEna'nōmak·s ala lau'atuxtsL koanatsmasa auxtsi
my dear. Your dead child ? cry

aL ti anusmE'na x·ti mEnas, qamai'ts." Ti qoa'xtx· sk·a
about the dead child the his child, my dear." The Raven and

qē'exlix·is: "L'aix·L'aix·k·aik·aL ti squ'x·ts'ai," koana'tsqts ti qoa'xtx·
began: "His legs are thin the legs," he cried the Raven

sk·a nuya'mts. Nuya'mtsqts ti sx·panī'Ltx·: "Wix·wix·lx·a'L ti
and he sang. He sang the Deer: "His legs are lean the

squx·ts'ai." Anoai'k·ts ti qoa'xtx· sk·a k·x·nix·i's ta sx·panīLtx
legs." He wished the Raven and for food the Deer

sk·a nūLuqō'axisqts ta sx·pāniLtx ta stsqā'ats. LApak·imisqtô'o
and he ate his inside the Deer's his anus. He opened him

sk·a i'stox·is. L'apaqtô'o tu susqoē'mtsx sk·a aLxapatē'm
and skinned him. They came the his sisters and carried it home

ta sx·panī'Ltx. Lā'pak·memqtô'o sk·a slomē'm ta sx·panīL sk·a
the Deer. They cut it and boiled it the Deer and

k·x·nix·ē'mts ta sx·panī'L.
it was their food the Deer.

Translation.

A long time ago the child of the Deer died. He always wailed for his dead child. "Oh, my child is dead. I wail for my child." The Raven

came, sat down by his side, and cried: "Let us wail together for your child, my dear." Then the Raven began to sing his wailing song and said: "Your legs are thin." The Deer sang: "Your legs are lean." The Raven wished to have the Deer for food. (He said: "Don't scold me," and pushed him so that the Deer fell down the precipice near which he was sitting.) He began to eat him at his anus. He opened him and skinned him. Then his sisters came and carried the deer home. They cut it, boiled it and it served as their food.

5. The Origin of the Mink.

Sx·umk·ts wa sōnx ats alai'k·. Sx·umā'lustusq T'ōtqoa'ya
It burnt the sun once. He burnt everything T'ōtqoa'ya

alai'k·. Ē'noxmaqs qumaitô'o sk·a ā'nuxyêks wa slax wa
once. In the morning he rose and went to get fuel the much the

nē'ix. Nuk·ali'k·ti sōnxtx sx·umā'lus wa sō'nx ats, sk·a atamā'nauts
fuel. At noon the sun burnt all the sun, and they died

wa slax wa L'umsta'tx·. Slaxs ta xtsāmk·tsut ta Lumsta'tx·.
the many the men. Many swam the men.

Sk·x·nalustōkts ti Snx t'aix· ta mnāstx sk·a taiā'mkits oaxê'nk·
He broke his bones the Snx he the his son and threw him down

sk·a t'ō'kyas ala qênk· ats.
and minks at below (were.)

Translation.

A long time ago the sun burnt everything. T'ōtqoa'ya (mythical name of mink) burnt everything. He arose in the morning and went to get fuel. At noon the sun burnt everything and many people died. Many people (jumped into the water and) swam. Then Snx broke the bones of his son, he threw him down (from the sky) and he became a mink.

Note.—This refers to the tradition of Mink or T'ōtqoa'ya, who was the son of the sun god (Snx) and of a woman. He was maltreated by men and visited his father in the sky, ascending to heaven in one version on the rays of the sun, Snx's eyelashes; in another version along a chain of arrows which he had made. He carried the sun in his father's place, but disobeyed the instructions of the latter, approaching too near the earth. Then the woods began to burn, the rocks to crack and the water to boil. Snx caught his son, flung him down and transformed him into the mink.

6. The Creation of the Sun.

X·LmE'nas ti Snx t'aix· wa namō's wa x·na'suks.
The daughter of the Snx that one the four the girls.

L'apsktô'o qoa'x sk·a qoa'ls uL ta qlatx. Lap anaik·sqlô'o
He went the Raven (as) spike of fir to the water. Fetch she wished to

iL qoalE'm iL mE'nas ti Snx t'aix· sk·a qā'axlas uL ta
the eldest one the daughter of the Snx that one and drank at the

qlatx. Qaaxlamā'nix·isqtô'o ta qoa'lstx. Atsiwilktā'mk·imts qoa'x
water. She drank the spike. She became pregnant with the Raven

sk·a qoa′ls. Mōsqna′mk·imts qoa′x sk·a nōosqonā′mk·imts
(as) the spike. After four days the Raven and she gave birth to

qoa′x. Sk·a anoai′k·sqts ti qoa′xtx ta qē′qtē aL ti
the Raven. And he wished the Raven the little one for the

paqēyê′latx ta nusxē′mtatx. [AL to ai′k·tx s′ênL. Ti sōnx
box the having the daylight. In the past it was dark. The sun

wats ik·a′x; koaloxē′mtEnīL axk·aai′s qoa′x SkuLumā′atlī′oas
it was not; it grew daylight when he went up the Raven. He wanted to have every thing

qoā′x aL to aik·tx.] S′anoai′k·sqts qoa′x sk·a yē′ix·mis
the Raven in the past.] He wished the Raven and to play with

ta qē′qte aL to paqēyê′la is ta mā′nstx. S′ē′Lioks ti Snx
the small with the box of the father. He said the Snx

t′aix· uL ta mnastx: "Sk·a maL anoai′k·ats sk·a yē′ixmis." Sk·a
that one to his child: "And he wishes to and to play." And

yai′aLkunis to paqēyê′latx. Oaxê′nk·. Tsaiautsqtô′o qoa′x
he played with the box. He went down. He stopped the Raven

sk·a koana′ts, s′yaiaxmists to paqēyê′latx.
and crying, he played with the box.

Translation.

Snx had four daughters. The Raven went. (He transformed himself into a) spike, which dropped into the water, (from which) the eldest daughter of Snx used to fetch water. She drank the water and swallowed the spike. She became pregnant and after four days she gave birth to the young Raven. The little Raven wished for the box in which they kept the daylight. [It was dark in the past. There was no sun and it grew daylight when the Raven went up. He wanted to have everything in the past.] He wished to play with the little box of the father. Then Snx said to his child: "He wishes to play with the box." (She gave it to him) and he played with the box. Then the Raven stopped crying and played with the box. (He finally took it out of the house and broke the box. Thus the sun was liberated.)

7. The Boy and the Salmon.

Asqusnōtē′mq x·ta mānstx. Sx·ilik·tsktô′o iL sta′nti-
He always brought him food the his father. She grew angry the his step-

mōts iL. L′aptuskoaluqtô′o sk·a ē′natis iL x·nas iL.
mother the. He gave her to eat and presents of food the woman the.

Nutaiamk·ix·ēmtô′o tu s′e′natiskoaalō′tx sk·a aiaLtō′m uL ta
She threw them down the presents of food and she spoke to the

mnastx. Lapskuts ta tsaatstē′tx sk·a sx·lix·lik·tums sk·a ixq′E′ms
his child. He left the youth and he grew angry and went

sk·a k·′ix·ōmats sk·a ixq′E′ms. Lapak·stôo sk·a tk·six·nasqtx·
and he did not know and he went. He left and he shot it

tu tsitsipē′tx. Tk·snā′nix·isqtô′o ta smLk·tx. L′aputsqtô′o ta
the bird. He hit it the salmon. ? the

smLk·tx sk·a nunusqoaxE′msq ta smLk·. Tsk·tsqtô′o ta
salmon and it cried the salmon. He arrived the

tsāastē′tx uL ta smLk·tx. Lk·Emsqtô′o ta smLk·tx: "Tqtsā′-
youth at the salmon. He said the salmon: "Throw

mk·tsx!" L′aptusktô′o ti tsā·ıtsē′tx sk·a qtsā′mk·ix·s
me into the water!" He took it the youth and he threw him into the water

ta smLk·tx. Stsux·ēmsqtô′o ta smLk·tx sk·a māLa′pts. Lk·imqstô′o
the Salmon. He jumped the Salmon and once. He said

ta smLk·tx x·k·ix·ā′lasnix·is tu tsāatē′tx tu tsāpts ta
the Salmon he should look for the youth the bone of the

smLk·tx. Āxkōts ′ēk·!k·is tsāatstē′tx ta nutqa′l′axitas ta smLk·tx
Salmon. Not he saw it the youth the bone of the nape of the Salmon

x·wa L′aps k·!x·ēsqtô′o. Laptutsqtu′ts sk·a qtsā′mkis.
that he found it he saw it. He gave it to him and he threw him into the water.

Ia′sqts. Nuk·tsā′axtsōtskts ta smLk·tx sk·a Lala′sqts.
He was good. He came ashore the Salmon and his canoe.

Nupēmô′tskts oqxē′mq ta smLk·; Lapa′kts. Lk·′imsqtô′o ta
He went into his canoe down (?) the Salmon; he left. He said the

smLk·tx sk·a axsE′ms tu tsāıtstē′tx. "Axtx qēoxô′mnō."
Salmon and he should pull his blanket over his head the youth. "Not uncover your head,"

tsūtkō′its′ēk ta smLk·tx. "Wix·tō′tsa sk·a tsk·!x·tiL sk·a iaxtsi′nō
spoke the Salmon. "Those and we see them and I awake you

uL ti apsō′L ti tk·!x·iLikō′ots t′aix·." Tsk·taqtô′o uL ta apsō′Ltx.
at the town the we see it that one." They arrived at the town.

Iaxoē′mqtô′o ta sōLs ta t′êx·Lala′tx. Lapaqtu′ts; tsk·taqtu′ts
He waked him (at) the house of the (a bird). They went; they arrived

uL ta apsō′Ltx tsutsulē′ttsx. S′nuyamlsq s′amit wa s′nuya′mtau
at the town of (a bird). They sang always they sang

tsi tsutsulē′ttsx. Lk·′imsqtô′o ta smLk·tx: "K·a maLyanix·ix·
the (birds). He said the Salmon: "When you like it

ti k·a smā′o ala kôxlō′lemx· ats sk·a ai′ōtsnō uL ênx." Sk·a
the one at country it and speak to me." And

ias ti k·a smā′o. Uā′litktuts ta sōLs iL tsutsulē′t
good was the one. They went on to the house of the (bird)

iL. Lapaktu′ts sk·a isutau′; tsk·tatu′ts uL ta sōLs iL
the. They left and paddled; they arrived at the house of the

qulExlēlē′ts iL sk·a iana′xtsq tu ti x·na′sitx. Uali′tktuts.
(bird) the and she was pretty the woman. They went on.

L′apa′ktuts sk·a uali′tk. Tsk·taktu′ts uL ta apsō′Ltx ta sōLs
They left and went on. They arrived at the town the house of

iL qoaqoā′os iL. Ōmaktô′o ta apsō′Ltx sk·a aLaxoai′x·stōm
the (bird) the. They went ashore at the town and he went into the houses

ta tsaatstē′tx. Aiōtsqtô′o ta tsaatst′ē′tx: "Sī′as ix·Lō mā′o iL,"
the youth. He said the youth "She is pretty the one she,"

aiōtsqtô′o sk·a talau′sau. Lk·Emsqtô′o ta smLk·tx sk·a
he said and they married. He said the Salmon and

sx·uLamisa′lō; aiō′tsq ta smLk·tx: "S′ax ti k·a nē′nits ti k·a
forbade it; he said the Salmon: "Not he survives he

talau′salo uL iL qoaqoā′os iL." Lapsqtô′o ta tsāatstē′tx uL iL
marries at the (bird) the." He left the youth to her

sk·a axtsE′ms. Xēmsqtô′o, amtsqtô′o, s'axtsk· atEmaL. Lapaktu′ts
and lay down. It got day, he arose, not he was dead. They left

uL ta sōLs ta sqāptstx. Aiōtsaqtô′o tu sqāptstx: "Sti
for the house of the sqāpts. He said the sqāpts: "A

kya′ns ti mnas ta smatEmx·au′tx ōmaktô′o sk·a aLēlaxtō′m.
stranger's the child of the their people landed and ?

SEmtsix·koē′lotsiq iL sāmL iL. Tso ōmataLau′tuts k'utsix·a′tx
They reached the sāmL her. They landed

aiō′tsmis ta tsāastē′tx: "Wa sī′as ta kôxlō′lêmx· āmats ta
he said the youth: "Good is the country where the

tai′a ta x·ix·na′sētx." Ē′lōsitqtuts uL ta sō′Ls ta t'litx.
pretty the girls." They avoided at the house of the t'lī.

Laputsaqtô′o tu t'litx sk·a iLqoltimōtau′. Aiōtsqtô′o tu tsāatstē′tx,
They left the t'lī and she laughed. He said the youth,

Lk·imsqtô′o ta smLk·tx: "Wa sia′nau wa apsō′Lau sk·a
he spoke the Salmon: "They are glad (in) their town and

sq'oa′Lnanau s'iLiLq'ōltimōtau′." Ualitktu′ts. Smtix·koē′lots'iq
they are merry they laughed." They went on. They reached

ta sōLs iL k·'apai′ iL. Sk·a sxsqts sk·a apsō′L iL k·'apai′
the house of the k·'apai′ her. And bad was the town of the k·'apai′

iL. Ualitktu′ts uL ta sōLs ta uai′stx; ō′maqtuts. Sk·a
her. They went on to the house of the silver salmon; they landed. And

aL lexoau′. K·!x·itqtô′o qnusēmqtô′o tsāatstē′tx x·ta smLk·tx
they looked much. He saw he sighted the youth and the Salmon

uL amatau′ tu ti x·nasē′tx snut'axma′qx. Amtēisqtô′o taam
at where they the women bathed. He was sitting there

Lumstanē′tx al ta kôxlāaxō′ts ta nuqla′tx. Lutsō′oLisqtô′o
a man at the bank of the water. They exchanged their cloths

ta Lumsta′tx ti x·q'oē′lok·atx: "Slutsō′oLa′nix·iL." Stwi′nmau
the men the ? "We will exchange cloths." They came

tu x·ix·nasē′tx sk·a nut'axmau′. Lapaktô′o sk·a qxtsamx·tsutau′.
the girls and bathed. They went and went into the water.

Lapsktô′o tu tsāatstē′tx sx·'anuta′xtis. Xuēnēmuktaktô′o ta
He came the youth he washed them. They recognized him the

tsāatstē′tx. Laputsaqtô′o sk·a nusqā′axma sk·a pā′axōnau.
youth. They left and cried and were afraid.

Lē′psutaqtô′o uL ta sōLs iL sāmL iL. Talau′skuts tsāastē′tx
They returned to the house of the sāmL her. He married her the youth

uL iL sāmL iL, sk·a smō′a axnē′mōtskts x·ti s'ênL, Luas
to the sāmL her, and one he thought the night, two

lānx·qma′lkō. X·LmEna′lx·s ta tsāas'ē′tx x·a nuLnō′s. Lapā′k·qts
seasons. He got children the youth the two. They made it ready

ta smLk·tx sk·a tu to Lā′las sk·a Lapau′ts sk·a ta kyē′nau
the Salmon and the canoe and they left and they visited

uL ta sōLs ta māns ta tsāatstē′tx. Tsk·taqtô′o wa
at the house of the father of the youth. They arrived at

stutix·qtuya ta māns ta staatē′tx ti aLqp aL ta siLmā′k·tx
that one the father of the youth the being above at the salmon weir

ti koakonā′tē. K·sisqtô′o ta tsāatsē′tx ta q'Eltsx·tx.
the crying much. He lifted the net the youth the rope of bark.

Xuēnēmutsqtô'o ta mānstx wa stutix·ktuya ta mnastx. Ti
He recognized him the father of that one the son. He

k·!x·is a ta siLmak·txs. Nitx·umsqtô'o ta stā apsō'Ls ta
saw him at the salmon weir. They came to his house those of the town the

x·q'ulx·tx. Aiōtsqtô'o ta tsāatstē'tx nusqtsōlimx·a'lstx. Ōstxsqtô'o
old one. He said the youth they should clean the house. He entered

ta tsāatstē'x uL ta sōLs ta mānstx. Lats'ä'x·sqts tsāatstē'tx
the youth at the house of his father. He related the youth

wa stsais: "tu iqtx anoai'k·mi tu smLk·tx. Aiō'tsau tu
to all of them: "the cedarbark they desire the salmon. They say the

smLk·tx sk·a aLpstutē'm x·ta iqtx." K·stutē'mqx
salmon and they eat it the cedarbark." They bit each other

swintstē'm x·ta mnmatsaitô'o tu Lu'mstatx sx·êk·tnē'mktuts
they fought the children of the man they struck each other

Lapskuts. "IL mnstā'iL sk·a sx·ix·lix·tE'ms" sk·a ū'alix·s
they went. "The our children and are angry" and she deserted

ta qtEmtstx.
the her husband.

Translation.

The father (of a youth) brought him always food. Then his stepmother grew angry. When (the father) gave her to eat she threw the food which he had presented to her down. She scolded his son. Then the youth grew angry and left. He (went into the woods) without knowing where he went. He went on and he tried to shoot a bird. His (arrow) hit a Salmon. He heard the Salmon cry. When the youth came to the Salmon the latter said: "Throw me into the water." The youth took him and threw him into the water. The Salmon jumped (but did not swim right). Then the Salmon told the youth to look for one of his bones (which was missing). At first the youth did not find the bone of the nape* of the Salmon, but then he found it. He gave it to him and threw him (again) into the water. Now he was perfect. Then the Salmon came ashore in his canoe. He went down to the canoe. The Salmon told the youth to lie down and to pull his blanket over his head. "Don't uncover your head," said the Salmon "I shall awake you when we come to a town." They went and arrived at the town of the birds t'êx·Lala'tx. They went on and arrived at the town of the birds tsutsulē'ttsx. They were singing all the time. The Salmon said: "When you like a country you must tell me." Now he liked this one. They landed and went to the house of the bird. Then they went on and paddled. They arrived at the house of the bird qulExlēlē'ts, and she was a pretty woman. They left and went on. They arrived at a town (where there was) the house of the bird qoaqoā'os. They went ashore and the youth went into her house. He said: "She is pretty," and he married her. The Salmon forbade it and said: "Nobody survives who marries the bird qoaqoā'os." The

* This means probably the soul, which is believed to be located in an egg-shaped bone in the nape.

youth, however, went to her and lay down. It got day and he arose. He was not dead. They departed for the house of the sqāpts. The latter said: "A stranger landed." Then they went on and came to the fish sāmL. They landed and the youth said: "This is a good country. Here are pretty girls." They avoided the house of the fish t'lī. They left her and she laughed. Then the youth and the Salmon said: "They are glad and make merry in this town. They are laughing." They went on and reached the house of the k·'apai' salmon. Her town was bad. They went on to the house of the silver salmon and landed. They looked about and the youth and the salmon saw the place where the women went bathing. A man was sitting at the bank of the pond. The youth exchanged cloths with him. Then the girls came and bathed. They went into the water and the youth washed them, but they recognized him. They ran away and cried. They were afraid. Then they returned to the house of the fish sāmL. The youth married her. He thought he had stayed away one night, but it was two seasons. The youth had two children. Now the salmon made his canoe ready and they went to visit the house of the youth's father. They arrived there and found the youth's father sitting at his salmon weir crying. Then the youth pulled the rope and lifted the net. The father recognized his son. He saw him at the salmon weir. Then all the people came to the house of the old man. The youth told him to clean it. Then he entered the house of his father, and he related to all of them: "The salmon desires to have cedarbark." It is said that the salmon eat it. (He stayed there with his wife and his children.) Then the (other) children quarreled and fought with them. Then she grew angry and deserted her husband.

8. The Ascent to Heaven.

NusLōLa'nēta.				Tx·sisintē'x·		wa		tsitstsipē'.	
There was a hunting hut at the water.				They shot				birds.	
Anaik·stô'o	x·sgyasqs.		Sx·ik·!x·is		ti	sōnx·	t'aix.	K·!x·tistô'o	
He wished	to go up.		He wished to see		the	sun	that one.	He saw	
wunaqE'nq	aL	tu	LōK·t'aq.			SLōkoalayā'mktis.			
ducks	at	the	above.			He found something supernatural.			
Ix·ē'eqsātis,		x·tok·stō·ttq.		NêētststōLā'aqstis,				k·!x·autô'o.	
He cured them,		he worked on them.		He spat on their eyes,				they saw.	
Skoā'tstatit	x·i	Smōq'oā'ns.	Lēptsōtstô'o.		K·!x·īstôo	ti	sâ'axist		
They called him	the	Smōq'oa'ns.	He returned.		He saw him	the	younger brother		
ta	kôxlō'lêmx·'au'tx.		Axsā'nix·tôstô'o		ta	manau'tx.	"K·!x·litsts,		
the	their country.		He made know		the	their father.	"I saw him,		
k·!x·litsts	ta	q'oalê'mts."	"Alatsik·nu'ks		ti	nu'kLôotsE'mnō,"			
I saw him	the	my elder brother."	"Why you		the	liar you,"			
tsō'tkuts	ta	manau'tx	uL	tsenL.	"Ts'ak·o'liwa		wa		
said	the	their father	to	him.	"I speak the truth				
sL'iu'kts'awa."	"Wa	iLLana'	ōqxē'x."	"A'xkō	ai'ōts	sk·a			
what I said."	"Go		call him."	"Not	he says	and			

pōLs, ā'xkō anai'k·s ti ts!ē'k·ims k·a ēma'ls sk·a ōstxs.
he comes, not he wished the dirty and he goes and enters.

Anoai'k·kx sk·a ia's k·a ē'mats sk·a ōstxs." Koloxsqtô'o
He will and good and he goes and enters." He invited the people

ta manau'tx sk·a qōtsē'm tu sōLau'tx. Qōtsanaqtô'o tu
the their father and wash the their house. They washed the

smātE'mx·tx. Tsāak·ektô'o pōLsktô'o. Ōstxs. Alats'ēsktô'o
people. They were ready he came. He entered. He informed them

sa uL aai's wu sLōkoa'las anoaik·stô'o sk·a tElaxō'im
how he found something supernatural he wished and he showed

x·stō smatE'mx·stx sk·a wuntstī's tu s'aLōkoala'stx tu
his people and killed with the his supernatural power the

naxE'ntx. Sk·a ēnatē's to sta apsō'Lstx sk·a sq'aLtō'tis.
ducks. And he gave them to the those of his town and their meat.

Tsaiōtstutisktô'o. Anoai'k·stuts sk·a lē'ptuts uL ta sōnx· t'aix·.
That is all. He wished and returned to the sun that one.

Koanatsktô'o ta sâ'axistx snuL'api'k·skoalu'ts. ALtsâ'axatisktô'o.
He cried the younger brother he wished to accompany him. He did not want him to go.

Ai'lutstx, axkō tsnuk·sā'axaLE'ms. Sīutā'namEluts, taiā'mk·.
He left him, not he returned. He became supernatural he threw

tisktô'o wa tsitstsipē' ats sk·a sīpx·lioa'ts wa sL'Emstanā'lōsiLs.
them down the birds and he made happy the us Indians.

Translation.

(Two brothers built) a hut for hunting (birds) on a river. They shot birds. One of them wished to go up to see the sun. (When he reached the sky) he saw ducks. He found something supernatural. (The ducks were blind.) He cured them by spitting on their eyes. Then they regained their eyesight. They called him Smōq'oā'ns. He returned and his younger brother saw him. He went and told their father: "I saw my elder brother." "Why do you tell such lies," replied the father. "I speak the truth." "Then call him." "He says he will not come. He does not want to enter a dirty room. He will come and enter when it is clean." The father invited the people and they cleaned the house. The people washed themselves. When they were ready he came. He entered. He informed them how he had found a supernatural helper. He wished to show his power to them and killed many ducks by the aid of his supernatural helper, and he gave the meat to the people of his town. That is all. Then he wished to return to the sun. His younger brother cried and wished to accompany him, but he did not want him to go. He left him and did not return. He became a supernatural being. He threw down birds and made us Indians happy.

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